



# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 278.

## The Principles of Nature.

IS CHRIST GOD?

BY DR. J. A. WEISSE.

"Was Jesus Christ divine in any sense of which man is not capable?"

Dr. Orton, in his answer to this question, adduces a great many clauses and texts from the Bible to prove that Christ is God, and that his divinity is unattainable by man. His argument is to be found in the SPIRITAL TELEGRAPH of July 11, 1857, with a short statement of Dr. Weisse on the same topic.

Among the various points urged by friend Orton, is one well worth the consideration and respect of those who, either from idiosyncrasy or conviction, are obliged to differ from him.

He says: "When I look at the life and teachings of Christ, I am obliged to admit both divine." If our friend chooses to contemplate Christ's life and teachings separately from any other previous lives and teachings, I should only say that he looks at his hero from a very limited stand-point. To unbiased minds all lives and teachings, whether Hindoo, Egyptian, Chinese or Greek, are entitled to as fair and impartial a consideration as that of Jesus Christ. To many a sincere seeker of universal truth, Christ's life and teachings have seemed a congeries of previous lives and teachings, of contemporary exaggeration and posthumous frauds and interpolations.

As I regard friend Orton as a candid seeker of universal truth, I beg him to contemplate the life of the Hindoo avatar, Cristna, who, according to all the Oriental scholars, must have lived centuries before Jesus Christ.

Cristna was of royal origin, but was born in a lowly condition. Immediately after his birth, he was saluted by a chorus of Devatas or angels; he was surrounded by shepherds who were impressed with his future greatness. He was soon visited by one of the Indian prophets and Magi called Nared, who, having heard of his fame, examined the stars and declared him to be of celestial descent. His father, Nanda, and his mother, Deva Maia (divine mother), had soon to flee with him to a remote country, to save him from the suspicion of a tyrant, who ordered all the male children of that region and period to be slain. Cristna was sent to a tutor to be instructed, and instantly astonished him with his wisdom and learning; so did Christ the Doctors in the temple. Cristna had a forerunner in his brother Ram, just as Jesus had in his cousin, John the Baptist. Cristna was called the "good shepherd." To show his humility, Cristna washed the feet of the Brahmins. One day a woman poured on Cristna's head a box of ointment, for which he cured her of her ailment. One of Cristna's first miracles was the cure of a leper; among the first cures of Christ was that of a leper (see Matthew, 8: 3). During his succeeding career Cristna raised the dead, was crucified, descended into Hades, whence he returned and ascended to Voicontha, the heaven of Vishnu, who is the father or first person of the Hindoo Trinity.

These circumstances agree with those of our present Bible; but there are farther similarities in the lives of Cristna and

Christ. Rev. Mr. Maurice says: the Arabic edition of the Gospel of the infancy of Jesus (*Evangelium Infanticæ*), mentions Matarea as the place where the infant Saviour resided during his absence from Judea until the death of Herod. Cristna was born at Mathura. The moment Cristna was born, the whole room became splendidly illuminated, and the countenances of his father and mother emitted rays of glory. According to the Gospel of the infancy of Jesus, the place where he was born was filled with a light far surpassing that of the sun. The same *Evangelium Infanticæ* mentions that Jesus was sent to Zaccheus to be taught, and astonished him with his learning. As already stated, there is a similar anecdote in the life of Cristna. There are a great many more similarities between the childhoods of Christ and Cristna, such as the crushing of the head of the serpent, etc., but they are too mythological to be mentioned here. This is probably the reason why the Gospel of the infancy of Jesus was rejected from the Bible by the early Christian priesthood. This book is nevertheless mentioned by St. Ireneus, Bishop of Lyons, who suffered martyrdom, A. D. 202. This shows that the *Evangelium Infanticæ* was well known before its rejection, as it had found its way even to Western Europe at such an early date.

Orientalists agree that the *Bughavat Geeta*, which contains the life and teachings of Cristna, is one of the most distinguished of the Puranas (sacred books) for its sublimity and beauty. Rev. Mr. Maurice thinks that there is ample proof that it has existed four thousand years. Sir William Jones refers it, at least, to the time of Homer.

The Cristna of India is always represented as a Saviour or preserver of mankind, precisely the same as Jesus Christ. While he is thus described as a Saviour, he is also represented to be really the Supreme Being, taking upon himself the state of man: that is, to have become *incarnate in the flesh* to save the human race, just as Jesus is said to have done by the Professors of the Orthodox Christian faith. This is the "*verbum caro factum est*" (the word made flesh) of St. John, who, toward the end of his long and eventful life, is said to have become acquainted with the doctrines of the Eastern Magi, who were a sect of philosophers called Gnostics, some of whom had become Christian converts. In this sense John may be considered as the pioneer of Christian Gnosticism.

The *Bughavat Geeta* is said to be replete with sublime precepts and teachings, as are other eastern theological books; from them clauses, sentences and whole passages are to be found almost literally in our Bible and Apocrypha, as we shall show in the course of this criticism. Oriental scholars and Biblical critics are not wanting at the present day; they are not confined to any nation or country; Germany, France, England and Italy furnish their quota. The Heslers, Dupuis, Bryant, Higgins and Casini have been and are at work; their writings exist and may be consulted; but as our public libraries are usually selected under the influence of the clergy, these books somehow or other do not find their way into them. Now, as of old, priesthood makes war upon them; this is especially the case with

the "*History of all Religions*" by Dupuis, published about thirty years ago. The devotees and the Jesuits of France have been so hostile to it, that it is extremely difficult to find a copy of it even in Paris. As to the globes that were published with it, scholars can not procure them at any price.

The *Bible* and the *Bughavat Geeta* point to this remarkable simile of two personages that appeared in Asia, one called Cristna and the other Christ, whose lives are identical as to their principal events and circumstances.

Query: Which of these two saviours and gods is the original, and which the copy?

The unbiased and independent thinker will not hesitate to answer this question, especially if he considers that the *Evangelium Infanticæ*, the Gospels of Paul, James, etc., were excluded from the *Bible*, and pronounced apocryphal by the Council of Carthage. This sentence was reaffirmed by the Council of Trent, where Luther was condemned as an heretic. Would it not have been more liberal in our Protestant reformers if they had added all these books to our *Bible*, and allowed their converts to judge for themselves, especially as they pretended to proclaim liberty of conscience, and that every person had a right to read and explain the *Bible* for himself? Like their predecessors and contemporaries, they were, and still are, afraid that too much light would be thrown upon the early interpolations and frauds. Even in this so-called land of liberty, it is difficult for the public to get at these books so that each and all sincere investigators could judge as to their truth or falsehood. It is evident that now as of old, here as in Europe, under republicanism and despotism, priesthood has tried, is trying, and will try to keep the masses in the dark as to the history of that made-up book called the *Bible*.

Rev. Mr. Maurice is obliged to admit that there is a surprising similarity between the Hindoo Cristna and our Christ, except as to the immaculate conception. As friend Orton might make this same objection, we shall fill this vacuum by quoting from the celebrated English scholar, Godfrey Higgins: "The life of Pythagoras will show us where the Christians may have got the particulars which differ from the history of Cristna. The early fathers traveling for information, which was the case with Papias, Hegesippus, Justin, etc., mixed the traditions relating to Pythagoras, which they found spread all over the East, with those relating to the Indian Cristna, and from the two formed their own system. Pythagoras himself having drawn many of his doctrines, etc., from the Indian school, the commixture could scarcely be avoided. Thus we find the few peculiarities respecting the birth of Jesus, such as the *immaculate conception*, wherein the history of Jesus differs from that of Cristna, exactly copied from the life of Pythagoras. Thus, from a number of loose traditions came to be formed the complete history of the Jesus Christ of the Romish Church, as we now have it. I think no person, however great his credulity may be, will believe that the identity of the immaculate conceptions of Jesus and Pythagoras can be attributed to accident. The circumstances are of so peculiar a nature that it is

absolutely impossible. With this system the fact pointed out by the Unitarians is perfectly consistent, and the first two chapters of Matthew and of Luke, which contain the history of the immaculate conception, are of a different school from the remainder of the history.

"The first striking circumstance in which the history of Pythagoras agrees with the history of Jesus is, that they were natives nearly of the same country; the former being born at Sidon, the latter at Bethlehem, both in Syria. The father of Pythagoras, as well as the father of Jesus, was prophetically informed that his wife should bring forth a son, who should be a benefactor to mankind. They were both born when their mothers were from home on journeys; Joseph and his wife having gone up to Bethlehem to be taxed, and the father of Pythagoras having traveled from Samos, his residence, to Sidon, about his mercantile concerns. Pythais, the mother of Pythagoras, had a connexion with an Apollonian specter, or ghost, of the god Apollo or god Sol (of course this must have been a *holy ghost*, and here we have the *Holy Ghost*), which afterward appeared to her husband, and told him that he must have no connexion with his wife during her pregnancy—a story evidently the same as that relating to Joseph and Mary. From these peculiar circumstances, Pythagoras was known by the same identical title as Jesus, namely, *the Son of God*, and was supposed by the multitude to be under the influence of divine inspiration.

"When young, he was of a very grave deportment, and was celebrated for his philosophical appearance and wisdom. He wore his hair long, after the manner of the Nazarites, whence he was called the long-haired Samian."

Olimpiodorus, the biographer of Plato, tells a similar story of Plato, who was said to be born of *Paretonia*, without the connexion of his father Ariston, but by a connexion with Apollo. On this ground Origen, one of the early fathers of the Church, defends the immaculate conception, assigning, also, in confirmation of the fact, the example of vultures, that propagate without the male!!!

These anecdotes of the birth of Pythagoras and Plato are to be found in the writings of Jamblicus, who quotes for his authorities Epiminides, Xenocrates and Olimpiodorus, who all lived long previous to the birth of Christ.

Mata, the mother of Buddha, had an *immaculate conception*. She brought him into the world after ten months without pain. The Mounis and Pundits (prophets and wise men) recognized in this marvelous infant all the characters of the divinity, and he had scarcely seen the day before he was hailed Devata-Deva, God of Gods. Buddha, before he was called by the name Buddha, or Wisdom, very early made incredible progress in the sciences. His beauty, as well as his wisdom, was more than human; and when he went abroad, crowds assembled to admire him. After a certain time he left the palace of his father and retired into the desert, where he commenced his divine mission. After various trials, over which he triumphed, and after certain *temptations* and *penitences* to which he submitted in the desert, were finished, he declared to his disciples that the time had come to announce to the world the light of the true faith, the gods themselves descending from heaven to invite him to propagate his doctrines. He is described by his followers as a *god of pity*, the *guardian or saviour of mankind*, the *anchor of salvation*, and he was charged to prepare the world for the day of judgment.

Amara thus addressed him: "Thou art the Lord of all things, the God who overcomest the sins of the world, etc., the emblem of mercy toward those who serve thee, etc. Thou art the Lord of the universe, etc., bestower of salvation, etc. Buddha, the God of mercy, most high God."

How Jesuits and priests can read these marvelous histories and similarities, and then try to explain them away, I can easily understand; for "Othello's occupation would be gone" if the masses were convinced of their existence. But I can not conceive how disinterested, intelligent people can read them, and still retain their faith in the Bible, especially when the originals whence they are taken are accessible to everybody.

It is well known that the early Christian fathers were converts from the western and eastern philosophies; the western converts have been Platonists, the eastern had been Magi, initiated into and mingled with Buddhism. Each of these schools had its darling ideas and doctrines, which it tried to usher into the new religion.

The biography of Pythagoras furnished the immaculate conception, etc., of Jesus. This ingredient is owing to the western school, at whose head were Justin Martyr, Clemens of Alexandria, Athanasius, etc. Cristna's career furnished the prin-

pal events of Christ's birth, life, death and ascension, and Buddha's story furnished Christ's going into the wilderness, his fasting and temptation, preparatory to his mission. These ingredients are owing to the eastern school (commonly called Gnostics), whose champions were Simon Magna, Manichaeus, Carpocrates, St. Basil, Tatian, Valentinus, Arius, etc. While this system of interpolation was going on between these two schools, some of the eastern fathers began to object to the immaculate conception of Jesus, looked upon him as the son of Joseph and Mary, and denied his co-equality and co-eternity with the Father. The western fathers insisted upon the very articles their opponents rejected. Before and during this controversy, a great many doctrines, as well as eastern and western myths, were attributed to the great Jewish reformer. The Gnostic school had been the most prominent and influential until the conversion of Constantine, who sided with the Platonists. The Council of Nice was convened in 325. Christ was declared God, co-equal and co-eternal with the Father. The eastern fathers were condemned as heretics; a fierce persecution was begun against them and their writings. But their eastern interpolations were so numerous and so closely interwoven with the context of the Scriptures, that they could not be taken out without destroying the whole fabric, and so it was thought expedient to keep them, in order to complete the moral hero, Saviour and God. Such as were too Gnostic, and could be dispensed with, were gradually rejected and declared apocryphal—the Evangelium Infans, the Gospels of Paul, Peter, James and Joseph, and the Epistle of Christ to King Abgarus, were of this number.

Now the western fathers had everything their own way. Printing was not known; the Bible was in manuscript, and had to be copied by hand for every purchaser; a copy of it was dearer than a house. There was many a bishop and priest who had never seen a Bible. This state of things continued for centuries. It may easily be conceived how the fathers and metropolitan bishops could turn and alter the Scriptures. Beside, the errors of copyists and translators must have been legion.

After such an *exposé* of similarity of lives and events previous to that of Christ, and such palpable proof of plagiarism and fraud, it is hardly necessary to revert to the prophecies and texts adduced by friend Orton; for if such a life proves the divinity of Christ, it must equally prove that of Cristna, Pythagoras, Zoroaster, etc. True, Christ's devotees had the advantage, inasmuch as they could select from the lives and teachings of each and all of his predecessors. Nevertheless, we shall try to meet our friend on his own ground.

He makes a great deal of the prophecies of Job, Isaiah, Jeremiah, Zechariah, Hosea and others. Here our friend is a little behind the age. Without adducing any of the German scholars and divines who have shaken the Old Testament to its very foundation, I shall simply refer to some celebrated English divines: Dr. Ekerman and Dr. George S. Clarke maintain that the Old Testament contains no prophecy at all which relates to the person of Christ. (See Class. Journ. Vol. xxxvii. p. 47.) Dr. Adam Clarke, the annotator of the Bible, maintains that the prophecy of Isaiah—a *virgin shall conceive and bear a son, and call his name Immanuel*—does not mean Christ, but Isaiah's own son. (See Class. Journ. Vol. iv. p. 169 of Nos. vi. and vii.) Moreover, philologists have discovered that the Hebrew word *almah*, which has been translated *virgin*, means the *not a virgin*. This translation quite agrees with the Jewish idea that a child born of a woman advanced in years is usually more intelligent than a child born of a young woman.

Dr. Adam Clarke further observes: "It is humbly apprehended that the young woman usually called the virgin is the same with the prophetess, and Immanuel is to be named by his mother, the same with the prophet's son, whom he was ordered to name Maher-shalal-hash-baz." (Class. Journ. Vol. I. p. 637.)

I hope brother Orton and my readers will refer to Isaiah, and read chapters 7, 8 and 9, or at least verse 14 of chapter vii., verse 3-8 of chapter viii., and verse 6 of chapter ix., so triumphantly quoted by friend Orton. Let them read ver. 14 of chap. vii., "Behold, the not a virg'n shall conceive, etc., and then come to their own conclusion; for if even distinguished divines, in spite of their education and prejudices, are driven to such statements, what might we not expect from liberal Christians, Spiritualists, and especially spiritual editors? Biblical investigation has gone so far in Europe that the Eng-

lish encyclopedists and lexicographers think themselves called upon to attenuate the blows dealt at the Old Testament.

Brother Orton quotes copiously from John to prove Christ's divinity: "Before Abraham was I am." I think Dr. Orton, and every man, woman and child, can biblically say the same without blasphemy, especially if we refer to that "breath of life breathed into man by the Lord God," for that certainly simply referred to that pre-existing soul in the godhead, without claiming any divinity special for himself. I advise friend Orton to read the verse 46 of the same chapter, "But now ye seek to kill me, a man that hath told you the truth." He certainly claims here, most positively and unequivocally, to be *he* a man; but he nowhere in the same chapter asserts to be God, but refers everything humbly to the Father that sent him. If enthusiasts and devotees choose to construe his language inferentially into a claim to divinity, they do it altogether gratuitously, which can not be binding on any other man who thinks, judges and acts for himself, without regard to priestly authority. Great stress is laid on the so-called prophecy of Nebuchadnezzar: "that the fourth form in the fiery furnace was 'like the Son of God.'" Our friend Orton ought to add Zoroaster to his list of gods, if such expressions as these constitute divinity; for, according to Plato, Zoroaster was called the son of Ormuz, the supreme god of the Persians, who were the neighbors and conquerors of Nebuchadnezzar's empire. These were evidently common every-day expressions among the eastern nations, so much so that Pythagoras was usually called "the son of God."

Again, if this appellation constitutes Divinity, will Brother Orton please read John 1:12, from which he quotes the three first verses to establish his God: "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name." According to this text, friend Orton is God, for he received him, and even believes on his name, consequently he has become the son of God already. What myriads of gods we shall have!! This is the climax of the Development Theory, whose pedigree seemed so repugnant to my friend.

We already stated that St. John was a Gnostic. Bishop Marsh confirms us in this opinion; for he concedes that St. John derived his *Zoro* (Word made flesh) from the Gnostics, who along the second, third and fourth centuries were opposed to Christ's Nicene apotheosis. Is it not ludicrous to see men trying to prove Christ's divinity from the writings of the disciple, who, according to the best authorities, was opposed to it during his lifetime?

All his writings, Gospel and Epistles, are *anti-god-making*, and so are Christ's declarations, when read in the context. Friend Orton again quotes from John 10:30, "I and my Father are one," in order to prove his God. But he either overlooks or conceals the fact, that when the Jews took up stones, Christ realized that he had given them a wrong impression, and immediately, in verses 34 and 35, he tries to rectify it by saying, "Is it not written in your law, I said Ye are gods? If he called them gods unto whom the word of God came, and the Scripture can not be broken," etc. I can see in Christ's life and sayings, as given in the Bible, but one leading idea, viz., that he claims only to be superior to other men as far as his intentions, motives and acts are superior to theirs, but nothing more, and this is most plainly set forth in John 8:10, when read in their context and wholeness.

As to the conversation or prophecy of Confucius, referring to Jesus Christ, it is more reasonable to suppose it applies to any of the Indian Avatars, or Zoroaster, who were his western neighbors, especially as it refers either to the past or future. The Hindus had one every six hundred years; Buddha and Cristna were the most distinguished.

"I am the root and the offspring of David, the bright and the morning star," is another of Brother Orton's texts to deify Christ. Now to be root and offspring of such a prodigate as David, is certainly no enviable pedigree! Why to be the son of a murderer, an adulterer can not be urged as a stepping-stone to divinity! Friend Orton must be in jest. To be the offspring of a revengeful despot whose last words were: "Let not his hoar head go down to the grave in peace," meaning Job. "But his hoar head bring thou to the grave with blood," referring to Shimei. Such were the words of a dying father to his son Solomon! Job and Shimei were two of his officers, and had shown some disobedience to his orders. On some occasion, as

the tyrant mentions, Shimai had some years previously "cursed him with a grievous curse." A pedigree from a monkey or tadpole upward, seems too good for such a man as David. I should inflict the downward development, if I was not so much of a progressionist.

Now, will friend Orton show how Christ came to be the offspring of David? He will point to the first chapter of Matthew. True, there we are told there were fourteen generations from Abraham to David; fourteen from David to the carrying away to Babylon, and fourteen from the carrying away to Babylon to Christ, which makes forty two in all. In verse 16 we are told "Jacob begat Joseph, the husband of Mary, of whom was born Jesus who is called Christ." Then Joseph was the forty-first generation from Abram, and the twenty-seventh from David. So far so right; but now comes the rub. Verse 18: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was with child of the Holy Ghost." Now, if Joseph was the twenty-seventh generation from David, and Christ is not the son of Joseph, but the child of the *Holy Ghost*, how can Christ be called the offspring of David?

No wonder that the Unitarians pronounced this chapter spurious! No wonder that modern divines shrink from defending such a farce within the light of the nineteenth century!

Here also, v. 23, that famous prophecy of Isaiah, "Behold a virgin shall be with child," etc., is applied to Mary. We know how Rev. Adam Clarke and other divines look upon this and all the other prophecies referring to this topic. Is not this rather a palpably made-up affair? It is only astonishing that the world has tolerated it so long.

Sublime quotations from the Bible by Dr. Orton: "I am the resurrection and the life. I am the first and the last, and beside me there is no God. I am Alpha and Omega, the beginning and the end," etc.

Quotations from the Baghavat Geeta: "I am the resurrection; I am generation and dissolution; I am the beginning, the middle and the end of all things; I am time." I have no doubt they would have written "I am Alpha and Omega," if they had known the Greek alphabet. "I am the Creator of all things, and all things proceed from me." Such is the language of the Hindoo Deity in the form of Cristna. Here is a part of a prayer by Arjun, addressing the Deity: "O, thou who art all in all! infinite in thy power and thy glory! Thou art the Father of all things animate and inanimate! There is none like unto thee!"

Such are a few of the similarities of the Hindoo and the Christian saviours. The reader may judge for himself, considering that the former lived in Hindostan three or four thousand years ago, and the latter 1857 years ago in Judea.

Friend Orton seems to make rather light of the communications from Spirits concerning Christ. It seems, nevertheless, that all the testimony received from advanced Spirits, only shows that Christ was a medium and reformer in Judea; that he now is an advanced Spirit in the sixth sphere, but that he never claimed to be God, and does not at present. I have had two communications to that effect. I have also read some that Dr. Hare had. If I am wrong in my view of the Bible, I should like to know it, for the Spirits and mediums do not contradict me.

As to Christ's divinity I never could find it in the Bible, and therefore needed no information from the spheres. I can find nowhere a direct and positive statement in which Christ claims to be God. He always refers everything to the Father. Furthermore, whenever there are any clauses that imply divinity, there are usually counter statements in the same chapter. There is one declaration that convinces me that Christ never meant to be understood as claiming to be God, Mark 10:17, 18, "And when he was gone into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life? And Jesus said unto him, why callst thou me good? There is none good but one, and that is God.

Even a casual reader of this criticism will observe that all my authorities have been taken from the so-called Orthodox German and Anglo-Saxon divines and scholars. I have carefully avoided adducing any authority from the atheistic schools usually styled *infidels*, as they would have no weight with our Puritan Anglo-Saxon lineage. The Voltaires, Rousseaus, Volneys, Paines and Heines are less than no authority with

them, because Jesuitism and despotism, leagued together, have succeeded to throw an ominous veil over the destinies of these noble champions, who have braved public opinion, and sacrificed their earthly comfort and peace in order to carry the torch of light into the temple of ignorance, superstition and bigotry. Yet nearly all the *sages* and great intellects of Germany, France, Italy, Spain, and a good many of those in Orthodox England and America, belong to this category, so that the real learning of Christendom has no faith in the Scriptures, and has not had any for the last two centuries. This assertion is well sustained by Come-outerism and Spiritualism, which have shown conclusively that the number of unbelievers are legion in the United States. Beside, it is well known that the masses in Europe, especially in France, Italy and Spain are ignorant, and care neither for church nor Bible, so that the numerical figures of believers are but a mere fraction of Christendom. It is, therefore, useless to ask what would become of mankind if the infidels succeeded to blot out the church and the Bible. The German and English divines I have adduced show the state of doubt and transition that exist in the clerical ranks. The De Wettes, Geddes, Eckermanns, Clarkes, Lamennais, Bandins, Parkers, etc., are astonishingly on the increase. The land of the Pilgrims has of late presented a singular theater of clerical desertion. Edward Everett, George Bancroft, Palfrey, and Allen Putnam left the pulpit for the forum. Waldo Emerson and George Ripley renounced, declaring that their consciences allowed them no longer to preach the Bible doctrines. If it were possible to take the census of the real believers, especially among educated and enlightened Christians, it would be a startling document.

Whenever a man undertakes to write a fair and unbiased criticism on any topic connected with the Bible, the religionists come forward and call him atheist, infidel, and all the hard names the dictionary can furnish. They little dream that these appellations single out the stigmatized individuals as the thinking pioneers of the race, and show them as mere non-entities who take their religion as the ox takes his yoke.

If you or I do not believe in the immaculate conception of Pythagoras, Plato or Christ, it does not necessarily follow that we disbelieve their existence. If you or I doubt the genuineness of some part of the Bible, it does not necessarily follow that we reject the whole. The Fathers of the Nicene and Carthaginian councils pretended to have discovered spurious gospels which they pronounced apocryphae; and did ever any one dream of calling them infidels? Science, philology, and modern travel and investigation have discovered facts that weaken and invalidate the genuineness of some of those that have been held sacred for eighteen centuries. May there not occur spiritual and natural phenomena and developments that could overthrow the whole, and necessitate an entirely new dispensation? It seems to me such an event is at hand. For two thousand years the Greeks and Romans thought nothing could surpass their theology. The Egyptians had believed in their Y-Ho-Ha (*I am that I am or the God Eternal*) for centuries before Moses dreamed of deriving from it his Jehovah. The Persians, Gauls, Germans and Scandinavians held their theology longer than the Christians have theirs; each and all of these nations held its religion unsurpassably sacred; and yet what has become of them all? Why all have been replaced by the Bible and the Koran. The latter has for twelve centuries swayed over the very places where the Saviour lived, taught and died, in spite of the combined efforts of Christendom. The former replaced the worship of the Great Spirit in the new world. Looking at all these changes with the keen eye of reason, can it seem strange that a philosophical mind should look for something better and more adapted to the present wants of humanity? There is certainly room for improvement and progress.

#### RECOGNITIONS OF SPIRITUALISM.

The following has heretofore been published, but it will bear repetition:

"Notwithstanding the universal opposition of the various Christian sects, as bodies, to the doctrine of an existing intercommunication between mortals and the Spirits of the departed, perhaps every one of those sects may be confronted with the testimonies of distinguished individuals of its own members, in favor of this very doctrine. It is well known that the Catholic Church has never disputed this doctrine, however she may disown the current spiritual manifestations on the grounds of *legitimacy*. This doctrine was never formally repudiated by any Protestant sect, or, so far as we know, directly dis-

*countenanced in any of the written creeds or confessions of faith which have served as charters to the numerous religious bodies which have sprung up since the Reformation. The views of Martin Luther upon this important subject are well known; and these did not differ essentially from those of Melanchthon, nor, we believe, from those of Calvin. The Church of England, throughout its early history, was generally favorable to the idea that departed Spirits could, and frequently did, manifest their presence to mortals; and less than two hundred years ago, Sir Joseph Glanvil, then Chaplain to the King of England, and the learned Dr. Henry More, severally wrote works on spiritual manifestations, for the express purpose of confounding the Atheist, and demonstrating the immortality of the soul. This doctrine was also held by the various dissentient churches as may be learned from the writings of George Fox, Cotton Mather, John Wesley, and others; and essentially coinciding with their testimony is that of the philanthropist Quakers, the pious and amiable Billing, the unpretending and Christ-like George De Benneville, and the devout and self-sacrificing John Murray."—W. Fishbaugh.*

A REMARKABLE DREAM.—In the "Mémoire of Hutton, the Moravian, we find the following:

"One night in London he had a dream, in which he imagined that some one shook him by the arm, and earnestly besought him to proceed forthwith to a certain house where his help was wanted. He woke up, thought it was only a dream, and fell asleep again. The same impression came over him a second time. Feeling disturbed he turned himself, and again fell asleep. Now a still more powerful shaking took place, and a third time he was importuned to comply with the request, or it would be too late. Greatly alarmed he arose, dressed himself quickly, and, in the darkness of the night, lantern in hand, hastened to the street, which had been distinctly indicated, and rang the bell of the house pointed out to him in his dream. The door was opened, and, at the inquiry of Hutton, he was told that an old man lived in one of the upper rooms, who was probably the person he sought. Hutton with some trouble ascended, opened the door, and saw a very aged man reading by lamplight, in the prophet Isaiah. He had a razor in his right hand, with which he was about to destroy himself. 'In the name of Christ Jesus, hold!' Saying this, Hutton sprang forward, seized the arm, and wrenched the murderous weapon from the hand of the victim of despair. He then proclaimed to him who had lost all hope of salvation, that for him as well as for himself, the most deserving of wrath, the Son of God had died on the cross. The poor old man was saved; and amidst a flood of tears he thanked the Lord, who at the critical moment had sent his angel of peace."

STRANGE DEATH WARNING.—Dr. Westphal, a clergyman of Brunswick, died on the 20th of February, in the year 1847. Many persons intimate with the deceased allege that for several years past he had looked forward to the 20th of February, 1847, as the day of his death. This superstitious presentiment he accounted for as follows: He declared that, while he was officiating as pastor of a secluded country village, he was aroused one night by a knocking at his door. On rising from his bed and looking out of his chamber window, he perceived a man with a lantern in his hand. Supposing that some sick or dying person required his spiritual aid, he hastily dressed and opened the door. To his questions the man replied only by signs, indicating his wish that Dr. Westphal should follow him. The doctor did so, and, to his astonishment, was conducted through the churchyard, and to the front of the church door. On the door he saw distinctly written the following words: Dr. Westphal, died February 20, 1847." While he stood intently gazing on this inscription, his conductor disappeared. The doctor made some marks on the church door, and these marks were visible next day when he went to look for them, a fact which served to convince him that he had not been under the delusion of a dream. He communicated these circumstances to his family, to whom, for several years past, the month of February has been an interval of grief and anxiety. Whether from the effects of nervous excitement, or from whatever cause, it is impossible to determine, but Dr. Westphal expired on the day to which he had long confidently looked forward as the last of his existence—the 20th of February, 1847.—*Algemeine Zeitung*.

THE VELOCITY AND COLORS OF LIGHTNING.—The lightning of the first two classes does not last more than one thousandth part of a second; but a less duration in passing than one millionth part of a second is attributed to the light of electricity with a high tension. In comparison with this velocity, the most rapid artificial motion that can be produced appears repose. This has been exemplified by Prof. Wheatstone, in a beautiful experiment. A wheel made to revolve with such celerity as to render its spokes invisible, is seen, with all spokes distinct, as if at rest, when illuminated by lightning, because the flash had come and gone before the wheel had time to make a perceptible advance. The color of lightning is variously orange, white and blue, verging to violet. Its hue appears to depend on the intensity of electricity, and height in the atmosphere. The more electricity there is passing through the air in a given time, the whiter and more dazzling is the light. Violet and blue colored lightnings are observed to be discharged from the storm clouds high in the atmosphere, where the air is rarified and analogous. The electric spark made to pass through the receiver of an air pump, exhibits a blue or violet light in proportion as the vacuum is complete.—*Peterson's Physical Geography*.

MEGRAPH.

Peculiar Accidents and Singular Forteboodtine.  
persons. Those phenomena are supposed as arising from mind controlling mind  
and intellects, and often done before the eyes of mind, and before he could arise  
from his bed. He had often done this before his death, but in this instance  
Mr. H. had nothing remarkable, used to rise and lower till the morning  
patient holding his hand, and before his death, but in this instance  
the morning before he became deranged, and before he came  
to deliverance, probably laid upon the advocates of  
Spirits! We have long since called upon the advocates of  
spirits to say good reason for accosting any of those phenomena  
now to be seen in this world, can  
in this earth, who use those languages? If this be true, can  
any of persons somewhere  
engaged, be not provided by the winds of persons  
of another, Chinese and other  
parts, Bengal, Siam, Laos, India, Greek, Chinese and other  
parts, know that the intercessors of spirits of meadows in Friends,  
bumps, well known by many Spiritualists, not with the following as the  
habitually distinguishing feature of William  
On Saturday, August 3, Mr. Edward B. Henty, of Williams-  
burg, was ill known by many Spiritualists, not with the following as the  
habitually distinguishing feature of William  
which, were mainly manifestations of Mr. Macomb in his room where  
abated were manifestations of Mr. Macomb in his room where  
attempted to ascend to an upper story of the building upon a  
staircase, but in this instance  
he mounted by the stairs leading up to the roof, and before he could arise  
from his bed.

the preoccupation while clitoridectomy and perinealoplasty by this mother;

142 of this paper.

SOURCE BY MR. MURRAY, IN THE  
GIRMANTON OF MODERN SPIRITUAL MANDATES, IN THOSE DEPARTMENTS  
WHICH DISPOSED WITH THE USE OF A MORTAL MEDIUM. MANY OF THE  
PROPHETIC PLACES OF PSYCHICAL PHENOMENA, WERE  
SPECIFIED AS TO THE EXTENT OF SPIRITS, AND ALL AGREED THAT THESE  
PHENOMENA PERTAINED EXCLUSIVELY TO PERSONS ON THE EARTH PLANE.  
THESE ARTS, THEIR PRACTICE AND THE THOUGHTS WITH WHICH THEY WERE  
CARRIED ON, WHO WOULD NOT HAVE DONE SO IF THEY HAD SUPPORTED SPIRITS  
BUT ANYTHING TO DO WITH THEM. SECRETARIAT AND PRESIDENCE ARE  
SO STRONG IN MANY PERSONS, THAT THEY SELL THEM ACCORDINGLY UNLESS  
THEIR OWNERSHIP IS SIMPLY BECAUSE THEY HAD IT  
BUT WE CAN NOT ACCEPT A THOUGHT SIMPLY BECAUSE WE HAD IT  
GROWING OUTWARD, OR BECAUSE IT IS HANDLED DOWN TO US AS A  
THESE GIRLS. WE MUST GO BACK AND EXAMINE THE FACTS IN THE LIGHT  
OF ALL HISTORY AND ALL EXPERIENCE DOWNS TO THE PRESENT HOUR, AND  
THE LOGIUMATE SIGNIFICATION OF ALL THOSE MUST DETERMINE WHETHER  
THESE ELEMENTS WHICH ARE ABSOLUTELY NECESSARY FOR PROBLEMS,  
FOR ITS ELIMINATION; NEITHER WILL IT DO TO ASSUME POWERS AND  
FUNDAMENTALS WHICH WE ARE INCAPABLE OF DEMONSTRATING; NEITHER  
SHOULD WE HAVE THE TWO ONES AND TWO THEORIES FOR THE SAME PHENOMENON.

THE QUESTION I WISH TO RAISE IS, ARE THE SPIRITUALISTS, PSYCHO-  
LOGICAL AND SPIRITUAL PHENOMENA THE SAME OR SEPARATE, AND ARE  
WE ANSWER, THAT THE PHENOMENA OF SPIRITUALISM, PSYCHOBIOLOGY  
EITHER MORTALS OR SPIRITS CAPABLE OF PRODUCING ALL OF THEM?

WE ANSWER, THAT SPIRITS ARE CAPABLE OF PRODUCING ALL OF THEM,

AND SPIRITUALISM IS ALL THE SAME, SO FAR AS THE THIS TWO ARE,  
AND SPIRITUALISM IS A SPIRITUAL COMPOSITION, SO FAR AS THE THIS ONE IS,  
AND THAT SPIRITS INDEPENDENT OF MORTALS ARE CAPABLE OF PRODUC-  
ING THEM IN A GREAT VARIETY OF MANIFESTATIONS.

WHO HAS NOT HEARD THAT THE SAME IDEAS OF SPIRITUALISM  
ARE THROWN OUT BY SPIRITS INDEPENDENT OF MORTALS, AND THAT THEY  
ARE THROWN OUT BY SPIRITS INDEPENDENT OF MORTALS THEM ALL, AND THAT

The title page features a decorative border with a central floral ornament. The text is arranged as follows:

CHARLES PARTRIDGE,  
Author and Proprietor,  
...  
THE Charter of Partnership  
...  
1840

## INVESTIGATING CLASS.

Session of Wednesday evening, August 12. Question:

"What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?"

Dr. WEISSE said that the heart-beats of persons were affected by states of mind; that reflective states diminished the pulse; and instance Napoleon, whose pulse was, while in active life, about 60, but in exile ran down to 48. He also mentioned the case of a British officer who was in the habit of experimenting on himself, and could mentally cause his pulse to cease. In one of these experiments he died. He referred to Baselle, who had calculated the strength of the muscles to be equal to some tons, and to Pitcairn, who had shown by experiments the power of heart-beats.

## DR. GRAY'S PAPER.

Man's vital motion or animal life precedes his mental motion or spiritual life. At least we can not know that the case is otherwise, because our mentality does not make proof of its existence until it utters or manifests itself; and this it can only do through a body which has been constructed for it by animal life. Our consciousness of being is our very first mental registry, act or utterance, and this is the fruit and voice of an already wonderfully wrought nexus of nerves, bloodvessels and cerebral batteries. The Creator makes a physical form adapted to influx from his own plane, and then, and thus, by influx we are born into eternal Spirit life, children of an eternal divine inscrutability.

The relation which the Spirit mentality holds to the pre-established animal form and animal life, into which it inflows, can not be inquired into; for man can not examine his own essence; he can only inspect his own utterances or phenomena; his subjectivity is as inscrutable as is God, from whom it is constantly inflowing. That mental motion modifies animal motion or life we know from the influence of our minds upon our digestion, circulation, strength, secretion, etc.; but by what means the mental is joined to the animal life, and how these act on each reciprocally, can only be known to him to whom all finite essences are, to say the least, as objective as their phenomena are to us. The question transcends the limits of human observation, and ought to be stricken out.

It was concluded to embrace, also, the next succeeding question in the deliberations of this same session. The question reads thus:

"Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers through inanimate forms and substances?"

## DR. GRAY'S REMARKS.

That one man can influence another mentally and physically without corporeal contact, and independently of words uttered, by a silent operation of the will, is abundantly attested.

The production of the trance by mesmeric passes was known to the ancient Egyptians long before any book was written, as is seen by the oldest hieroglyphs. Moreover, well-attested cures of diseases by this force have come down to us in all the medical and religious literatures of the grayest antiquity.

There is, however, at the present time, a vast and ever-growing fund of evidence which gives an affirmative answer to this question. All the processes of Mesmerism contribute to this fund, some to the psychical and others to the physical ranges of phenomena. It is matter of congratulation that the modern facts bearing on this subject are productive of so much real good to mankind to be fully realized by all the coming ages in dispelling erroneous hypotheses and superstitions to which the earlier ones of the same class gave rise. Henceforth and forever this class of cures must be ascribed to the scientific administration of natural law, and no more to Minerva, Esculapius or Serapis, still less to bones of departed saints and miracle-mongers.

The days of evil eyes, witchcraft, necromancy, amulets, charms, vows and special providences of divinities are numbered; the doom of these horrors is fixed, and very near at hand.

In reference to the last clause of the question, the doctor states that in company with Major Rains, Judge Edmonds, Dr. Hull and a few other well-qualified observers, he witnessed a long series of experiments conducted by Major Rains for the very purpose of demonstrably settling this point. After three months of trial with every conceivable scientific and psychical aid within our reach, we came fairly; as we thought, to the conclusion that without the co-operation of Spirits, it is not possible for human beings in the earth-form to move material forms, or produce any chemical results in inanimate bodies by mere will-force.

Mr. S. C. Hewitt, now on a lecturing tour at the West, is authorized to receive subscriptions for the SPIRITUAL TELEGRAPH, and money for books in our catalogue.

## NEW YORK CONFERENCE.

SESSION OF AUGUST 18.

Mr. BRUCE proposed the following question: "What evidence have modern Spiritualists that the communications they receive proceed from beings once in the human form, and that those beings are truly what they call themselves?"

Mr. PHENIX thought the following, which had been suggested to him by a friend, more likely to interest the conference: "What effect has this life on the form and condition of the Spirit hereafter?"

Mr. PARTRIDGE thinks the question whether Spirits exist ought to take priority to the question as to what effect the present life has on them. He thinks the evidences that communications come to us from Spirits which once animated human forms, are abundant. The question arises, How shall we test or identify a Spirit independent of the human body? Men have hitherto held *human bodies* responsible for all the sayings and acts they perform; and if modern spiritual manifestations be a truth, we may imprison a *body* for the utterance, and hang it for the acts, of another than its own legitimate spirit; hence a knowledge of the existence and capabilities of a Spirit to control human organizations, becomes immensely important.

We will set science to work to identify a man. She measures and weighs him, and takes a piece of his body into her crucible and analyzes it. She does the same with another man, and the results agree. She can not distinguish one from the other. But one of these men dies, and she proceeds again to analyze him in the same manner, and he is there still. The man of science is equally in the dead body, as he is in the living soul or man, but she can not identify men in either case—neither the living nor the dead. Then how shall we identify him if science can not? The world says, by his looks; but he does not look to-day as he did yesterday, and if absent a few years, the natural changes preclude the possibility of identifying him by outward appearances. Well, then, how shall we identify the man? Spiritualism answers, by the *man himself*. We discard the outward appearance, and interrogate him as to certain events of his life; but here again it may be said a man may forget. If it can be shown that a man may forget himself and all his acts, then we grant that our system fails; but in a case of such complete forgetfulness, it may be fair to conclude that the *REAL MAN* is not and never was there, but only the form of a man.

But we proceed further to *sense him*. We mentally image him before us, and put forth our soul-feelers for the duplicate, in a similar manner that a person takes a piece of goods to pattern or duplicate. When persons have formed intimate relations, and particularly in cases of kindred, this is probably a perfect test method.

Spiritualism proceeds with these methods into the Spirit world, and identifies Spirits with a certainty at least equal to that with which we can identify mortals.

Mr. P. proceeded with his tests, to find the man science examined before and after death. He takes his sphere and earth-life history, his mode of expression and chirography, and finds their duplicate in the invisible world. He observes detonations on material objects, and he interrogates them and receives intelligent responses; he calls the alphabet, and raps occur when certain letters are pronounced, and when these letters are put together they form words and sentences, and often communicate information entirely new to mortals. He instanced the case of a lad at the south, who had lost while living a favorite knife, and no mortal knew where it was; but the Spirit of the boy, soon after his death, told his relatives in Massachusetts that he had found his knife, and that it was by the side of a swallow's nest in the barn, and that the blade was then open. The knife, with the blade open, was found in the condition and place specified. This claimed to come from the Spirit of the boy; and from where else could it have come?

Mortal hands are controlled to write communications often disclosing facts which the person thus controlled, and those present with him, know nothing about. Neither at the time does the medium know the letters and words his hand is forming. The mode of expression and chirography are recognized as duplicates of the man whose Spirit claims to control the hand. What, he asks, does this signify, but that the Spirit is present?

Again, men and women are controlled to speak, write and act out the peculiarities of persons who have died, and at the time deny they are the persons we know them to be, but claim to be others, and often prove it by giving the history of that other, and sometimes disclose secrets known only to that other who claims to use them; and when these persons return to their normal condition, they are often entirely unconscious of having said or done anything. Whence, then, do these things proceed? All these phenomena are duplicates of particular human minds and actions, and he thought we might rest our ease here, and call on the skeptic to show that these phenomena could be produced by anything except a human being.

But, said he, the evidences by no means stop here, but go on to absolute demonstration. He referred to Jesus appearing, eating, drinking, and talking with mortals, and also referred to the circle of Bishops and Priests in Paris, where they commanded the Spirit, in the name of Christ, to stand before them, whereupon he appeared in their midst, re-clothed in a human body, and talked with them. But, said he, we need not import evidences since they are abundant all around us. Dr. Fowler had been in the habit of receiving visits from Spirits who talked with him and wrote in his presence. See TELEGRAPH, Vol. I. No. 9.

Mr. P. said he had repeatedly seen and felt, not completely formed Spirits, but their hands and arms, and had seen this hand write on paper, as a hand wrote on the wall at Belshazzar's feast, and he still has their manuscripts. A human hand writing intelligibly, signified to him the presence of a human Spirit, and to crown the evidences, these manifestations, everywhere, and under all circumstances, claim to pro-

ceed from human Spirits, and the uniformity of this claim shows they have not forgotten themselves, but are enabled to demonstrate their claim to all the natural *senses* of men, even to re-appearing in our midst, walking, writing and talking with mortals, and thus are the evidences complete.

Gov. TALLMADGE recited several interesting facts bearing upon the question. An intimate friend of his, Mr. Macy, who was lost by the burning of a steamer on Lake Michigan, was seen in person, recognized and described by a medium after his death, but before any news of it had reached the place. Subsequently, through Mrs. Brown in this city, Mr. Macy gave him specific directions which he wished communicated to his widow, as to the disposal of the estate by her will, Mr. Macy left but one child, a married daughter without children, and in feeble health. There was an encumbrance upon the property of five thousand dollars. The directions given through Mrs. Brown were that his widow should bequeath this property by will to the son-in-law, as otherwise, should the daughter die, the property, in distribution of law, would take a wholly different direction. The reason given, as stated in his own language through the raps, was, "so that my excellent son-in-law Thomas shall not be wronged." It was his expressed wish that his son-in-law should attend to the property and discharge the mortgage upon it, and in the end that it should be his. When all necessary directions had been given, there was spelled out, "Then we shall all meet again in the morning." This apparently inconsistent, and, of course, to the medium, wholly inexplicable conclusion of the communication, was a quotation from a song of which Mr. Macy was very fond, and which was often sung at his request by his (Mr. Tallmadge's) daughter, when Mr. Macy was in his house at Fond du Lac. Another medium, alike unknown to the circumstances which called out the fact he is about to mention, said she saw Mr. Macy, who had a paper in his hand, upon which she saw these, to her, inexplicable words, "Life policy expired." He knew Mr. Macy had one, but this was the first intimation to him that it had expired. On inquiry, he found it to be true. While Miss Jay was at his house on one occasion, she remarked in reference to this friend, that she saw in golden letters this sentence, "I promised to return if I went first." This was a portion of a familiar conversation that had occurred in New York one evening on their way to their hotel from a circle they had just attended. It was wholly unknown to Miss Jay, and unthought of at the time by himself.

Dr. GRAY said, in the face of such facts as had been cited by Mr. PARTRIDGE and Gov. TALLMADGE, it is incumbent on the objector to explain them by showing the *modus* by which they may be clearly referred to human beings in this life, else it must be admitted that they are the result of a higher life. There are, however, two objections still left. One is want of evidence as to identity, and the other, the last resort of religious infidelity, is, that they are demons. To this objection we oppose the moral argument which the manifestations themselves suggest. The *cui bono*—For whose benefit? to what end are these things? Take the case of Mr. Macy. He re-appears upon the stage of his former activity, to do an act of justice which none but himself could do so well. His son-in-law would not be likely to dictate the disposal of the property in question so that it should descend to him; delicacy would forbid. But the Spirit father could do this, and did do it. This is not acting like a demon, but entirely like a human being imbued with a sense of justice. And this, as far as his experience extends, is a common characteristic of spiritual manifestations; they are to good ends—to our temporal good, to our health, to our faith in God, in humanity, in eternal life and universal harmony. Those who say these things are of evil, ought to know that all Bibles of all religions are open to the same objection.

Mr. PHENIX thought that this fact should have its due weight. He did not think it possible that five hundred individuals could be induced or drilled to lie *consecutively*. Now, upon one point the evidence of all mediums is concurrent. The declaration is universal that they are *human Spirits* who manifest. They never differ on this point. But were it not true from the very nature of the mind, this perfect accord would be wanting. Some one medium, at least, among the thousands in this country and in Europe, would break out of the ranks of this conservative falsehood and denounce it as such. The question of identity is far more difficult to settle. That which many rely upon, would be no evidence to him. The known power of thought reading often complicates the problem of identity.

Dr. HALLOCK wished to add another item to the argument of Mr. Phenix, leveled directly at the objection that the whole of Spiritualism is a mere product of our minds; which item consists in the fact that the entire series of these phenomena, from beginning to end, is directly in the teeth of all human conception or expectation. Precisely the last thing a Spirit, *a priori*, would be supposed to do, was the first thing done by them; and that was to rap, and move furniture about our houses. It took all ranks, conditions and classes of minds by surprise; and at the beginning was matter of universal offense. The saint held up his hands in holy horror at the blasphemous idea, and has not got them down yet. The popular mind met the facts with a sneer of contempt for their inconsistency with the *prevailing ignorance*, and the pseudo-philosopher met them like a fool, with the vacant stare of idiocy, indicative of *no opinion whatever!* Now, to ascribe that to the mind which was never in the mind of a single soul on the face of the earth, indicates the want of a better knowledge of the relation between cause and effect. These phenomena, then, are of logical necessity to be ascribed to *another* cause than ourselves; but in that cause man must still appear, from the *same necessity*—that necessity which puts him at the other end of a telegraphic communication over a visible wire. He stands there indispensably, and, at the

same time, all sufficient to solve the problem; and we judge of his object by what he does. So to explain these things it requires a Spirit man, and *only* man—no more, no less; and we determine his character, condition and identity by what he does. These manifestations do not demand a superior being as a cause, and they are incompatible with any grade of life, inferior either in morality or intelligence to the human. It is barely possible for us to be mistaken in some cases as to the character and identity of those who send us messages, either by Morse's Telegraph, or by the SPIRITUAL TELEGRAPH; but that human intelligence is at the end of them in either case, is beyond the possibility of mistake. And this is all that philosophy requires. That point once established in the mind as an axiom, every problem which naturally ranges under it, the learner will easily solve as he advances in the knowledge of its comprehensive powers.

Mr. PHENIX thought it a sorry compliment to Delly to ascribe these things to the Devil, and those who so believe, generally contrive to accompany the professions of their faith with enough of absurdity to render their opinions very harmless, indeed, to all but themselves.

Dr. GRAY wished to elucidate still farther the moral argument. There is no ground for ascribing that which does good to a bad source. Christianity is of spiritual manifestation. But if of the Devil, how is it that so much good has been done? Take the case of Paul, who was converted by a Spirit manifestation. When we inquire as to the *cui bono*, we find an infinite series of beneficent consequences growing out of it, and these determine its character absolutely, by reason of the eternal relation which exists between *good and truth*. The same rule, therefore, which forbids the Christian to ascribe the conversion of Paul to the Devil, applies with equal force to modern manifestations. Being alike benevolent in their character and aims, there is a moral necessity for ascribing them to a like cause.

Mr. O. S. MURRAY, of Ohio, admits the facts of clairvoyance, but draws different conclusion from them from that usually entertained by Spiritualists. Of its powers he cited several instances within his own knowledge. An idiot slave in Alabama, who had not sense enough to feed himself, could state the result of a mathematical problem in a moment, from the fact that he *saw* it. He has been able to impress his thoughts upon another person, so as to cause him to do what he desired to have done. He has had the impression of inanimate things distinctly daguerreotyped on his sensorium so as to find them by that impression. He once visualized the death of a neighbor, which took place as foretold. He has sensibly felt the approach of unexpected friends, and demonstrated the correctness of his sensations. Some years since while on a steamer during a violent storm on the lake, in which he was in great danger, a son at home manifested at the same time, the same anxiety that he felt, and rolled and tossed about in his bed in sympathy with his own motions on the boat; from all of which he concludes there is a *material* relation existing between different persons, and between man and inanimate nature, to which may be referred all the phenomena ascribed to Spirits.

Is mind from organization, or is organization from mind? That is the question to settle; and inasmuch as you can not get the manifestation of the mind of a man from the brain of a dog, it would seem to him that organization must precede, or be clear of, mind. We certainly know nothing of mind prior to its manifestation through a suitable brain, and he is yet to see the evidence of its existence after the destruction of the brain. When truthful men state their facts, he accepts their statements as true, but not their conclusions in every case; nor does he pretend to be able to explain fully the way these things occur, on the principle of his own theory of causation; but he denies to the Spiritualist the right to found an argument on his ignorance of the *modus operandi*, that they are caused by Spirits. When a clairvoyant makes a correct prediction, or correctly sees objects which are beyond the reach of our visual organs, it does not follow of necessity that a Spirit does it, though he may be unable to state the law of the case. He does not know precisely how the idiot before alluded to, could be a mathematician; but this we *do* know, that by what is termed psychology, a man may be made to believe that he is drinking wine, and believe it so firmly as to be made drunk by it, when in fact he is drinking only water, or perhaps not anything at all. These well-established facts point very significantly, in his judgment, to the conclusion that the phenomena of Spiritualism belong to the same class of facts, and range themselves under the same law.

Another objection to the spiritual hypothesis is, that whatever has a beginning must have an ending. At least this is so with all organic forms whose history can be traced, and man must follow the law. He thinks the notion of immortality grows out of the natural dissatisfaction arising from a perverted life. Man, instead of dying naturally, has his existence torn up, as it were, by the roots, with his love of life strong upon him; but did he live in harmony with natural law, he might not only live twice as long, but would die only when the decaying organism had ceased to yield enjoyment, or to render the prolongation of life desirable.

Mr. PHENIX replied to the objections of Mr. Murray, but very briefly, on account of the lateness of the hour. An abstract of his reply, as the reporter understood it, is that there is a resident *Spirit* or life force defying all chemical analysis, in every atom of matter; that these life-forces continually outwork new functions, through re-organization in ascending forms; that the new proximates, properties, or functions, thus wrought out, never go back and reappear as primates. Hence we have man by a natural process, and the functions outwrought through his organism are immortal, because everything else in nature is so on its own plane. The resident Spirit in man can no more be destroyed than the heat of his body can be destroyed. All the forms of organic life came from the original rock that forms the crust of our

globe, but they can not be resolved back again into primitive rock; they have advanced beyond it. A law of nature carries them forward, and they must advance forever. Observation has demonstrated that the same is true of man.

Mr. MURRAY objects, that if a thing that did not previously exist, is outwrought through organization, and then is to exist forever, the whole universe of matter, which is the material of organization, will finally be used up.

Mr. PHENIX regretted that he had not expressed himself so as to be fully comprehended by Mr. Murray; but there was still the argument of observation to be appealed to, and if Mr. Murray would tarry in the city a few days, he thought he might be convinced through observation, if not by logic, that man does actually exist beyond the decay of his physical form.

Mr. MURRAY regretted that he had not the time, as he was to leave town the next morning. Adjourned.

R. T. HALLOCK.

#### MRS. EMMA F. JAY BULLENE.

We are happy to learn, through several of our exchanges, that this pioneer in trance-speaking has not, by her late marriage, been taken from her sphere of spiritual unfolding and usefulness, in presenting the facts and philosophy of a future life. The following notice of her recent lecture in Elkhorn, Wis., by the editor of the *Elkhorn Independent*, indicates the universal favor with which her efforts are received:

The subject of Spiritualism is just now exciting considerable interest in our midst. It is one which newspapers, having a due regard for the great "bread and butter" consideration, are wont to handle very gingerly.

We regard the subject as a religious one, and as such hold that the secular press has no business to meddle with it. \* \* \* A long familiarity with Spiritualism in its various phases, and an intimate personal acquaintance with many of its advocates, while it has not convinced us of the reality of spiritual communication, has firmly convinced us that many of our fellow-creatures do honestly believe it, and that its advocates as a general thing are neither fools nor rogues, but quite the contrary.

As a disinterested spectator we are willing that Spiritualism should have a fair chance among the isms and eologies of the day. We are confident that its truths, if it has any, can never be put down, and its errors will certainly die. We have thought that the relentless warfare of the clergy, as a whole, upon it, has been rather calculated to advance, than put it down. \* \* \* The lecture of Mrs. Bullene was attended by a large and intelligent audience. By request, the several clergymen of the village had previously been appointed a committee to propound questions to the medium on the conclusion of the lecture. The lecture proper occupied some forty minutes, and was simply an explanation of various phenomena of mediumship. The explanation we thought as clear and lucid as the the nature of the subject would admit of. After which, Rev. Mr. Gates, chairman of the committee, propounded a series of metaphysical questions concerning the human soul.

It was in replying to these questions that the real power of the medium, or rather, as it is claimed, of the intelligence controlling her, was manifested. There was a distinct avowal on the part of this intelligence or Spirit, that whatever it offered in reply was merely the opinion of the one giving it; that it disclaimed any assumption of infallibility, and urged upon the audience the use of their own reason. The replies to the questions were prompt, full, distinct—no quibbling—no evasion. There was an apparent candid and sincere effort made to answer the questions in the fullest sense, and to put it clearly before the comprehension of every mind. It was done in a masterly manner. There was displayed a power of reasoning, a comprehensive grasping of intricate, abstract subjects, a happiness of comparison and illustration that we have rarely seen equaled, and which could only come from a mind of high order and of rigid, thorough culture.

After the questions were answered, it was suggested that the Committee should each give an expression briefly as to how they were satisfied with the answers. Rev. Mr. Johnson made a few remarks to the effect that the doctrines taught were but a revival of the Pantheism, Infidelity and Univer-alism of former ages. At its conclusion, a gentleman, on the part of the audience, protested against the committee's offering opposing arguments, alleging that it was not the entertainment for which they had come. A brief, sharp discussion followed, which was quieted by the "Spirit" which controlled the meeting, and Mr. Brockbridge, of the committee, rose and stated that his opinions had been assailed, and that on the Tuesday evening following he would give a public lecture sustaining them.

He was followed by Rev. Mr. Gates, who in a very appropriate manner expressed himself much pleased with the ability and candor of the lecturer, while dissenting from the doctrines advanced.

The medium then gave utterance to a prayer beautifully appropriate to the occasion. This was followed by a hymn from the same source. The melody of the hymn was of a strange, wild beauty, given in a voice of exquisite purity and culture. Thus the meeting ended. \*

Mrs. Bullene is a lady of about twenty-six years of age. She lived during her childhood in Kenosha, Wis. and vicinity, where at the age of sixteen, her father died, leaving a small patrimony to herself, an elder sister and two brothers. Soon after the death of her father, she was invited to make her home in the family of Mr. J. Bullene of this county, where she remained one year. From thence, in 1852, she went as a credit scholar to the Le Roy Seminary, N. Y., and commenced the study of music and painting, with the design of teaching. Her health failing, she accomplished but little, and, in about a year, upon the death of her sister, she left the institute, and assumed the guardianship of the three orphan children of her sister. At this period she commenced the investigation of Spiritualism, and was developed as a medium. In the fall of 1854 she went into the family of Prof. Wood, of Albany, and again attempted to prosecute the study of music and painting. After six weeks she was again prostrated with sickness. She remained at Albany one year, during which time she made but little progress in her studies, and then abandoned them at the earnest solicitations of her friends, and commenced her career as a trance lecturer, before an audience in New York city, in January 1855. She at once attracted public attention, and has since lectured with great success through this country and also in Europe.

From this sketch it will be seen that the only education of Mrs. Bullene was derived from a common school, previous to her attaining the age of sixteen years, and her interrupted study of music during a few months.

We have devoted considerable space to this subject, feeling that it would be of general interest, and also in justice to the lady herself, who has for two years been the subject of numerous newspaper paragraphs, contradictory and exaggerated, and often wholly false.

#### SPIRITUAL CONVENTION IN ILLINOIS.

We copy from the *Democrat* of August 4, published in Rockford, Ill., the following resolutions adopted at a convention of Spiritualists recently held in that city.

"Let every one be fully persuaded in his own mind." We would by no means subject these brave souls of our Western friends to the bed of Procrustes, to suffer an abbreviation for our personal gratification; but we fear their great length may have caused the Rockford Convention to forget, at the end of their labors, what they say at the beginning. They open by a solemn repudiation of all that looks like "a step towards sectarianism," and close by a recommendation to others, and a virtual adoption by themselves, of "the name of Progressive Friends." Now, we have not been able to discover what the anti-sectarian has to do with sects or sectarian titles of any kind; or, what seems to us equally out of character, with long-winded resolutions, which, with slight variation and equal solemnity of phrase, may be heard from every political stamp or sectarian conclave in the land.

But here they are:

*Masons Borrows*—During the session of the late convention of Spiritualists held in this city, a convention including delegates from Beloit, Byron, Waukegan, Yellow Creek, Elgin, and other neighboring towns, the following gentlemen were appointed a committee on resolutions: Joel Tiffany, Esq., New York City; Ira Porter, Esq., Waukegan; Rev. Herman Snow, Cyrus F. Miller, Esq., and Henry P. Kimball, Esq., Rockford.

They reported the following, which were discussed and adopted:

Resolved, That all formal, written expressions of this convention, of its opinions upon any abstract question of religious belief, is a step toward sectarianism, and inexpedient.

Resolved, That we will extend our fraternal fellowship to every human being, and that we will patiently listen to, and seek to harmonize with, whoever will listen to, and seek to harmonize with us, irrespective of their nation, color or religious belief.

Resolved, that we will make it the chief effort of our lives to be wiser to-morrow than we are to-day; and we, therefore, announce to the world that we base our claims to consistency upon our adherence to that principle, and not to our present expressed forms of belief.

Resolved, That man will do right when he is right; therefore man should strive to be right in character, that he may do right in act; and that whoever is prepared to live, is prepared to do.

Resolved, That the facts and phenomena of Spiritualism are indispensably necessary to convince the world of the immortality of the soul, and to thereby enlighten the mind in respect to its relations to the future, and that these modern phenomena have, during the last seven years, done more to establish, in man, a faith in a future life, than all the teachings of the clergy for the last thousand years.

Resolved, That the "material" or "mundane" philosophy which shall explain away the phenomena of modern Spiritualism, without the agency of spiritual beings, will be competent to explain away all spiritual phenomena of any age, and thereby it will put an end to all faith in a spiritual life, and will leave the earth shrouded in atheism and nihilism.

Resolved, That the facts and philosophy of modern Spiritualism demonstrate that harmony or Oneness can only be attained by agreement or likeness, and consequently that man can attain to Oneness with God only by becoming in character like God.

Resolved, That Spiritualism, according to the modern acceptance of that term, embraces all those who believe in the immortality of the soul, and in conscious communion between those living in the material body on the earth and the Spirits of deceased human beings, and that beyond this common faith there is no doctrine or creed necessarily incident to Spiritualism; that all other articles of faith entertained by individual Spiritualists, belong to the individual and not to Spiritualism.

Resolved, That Spiritualists have never recognized or approved "Free Love" as commonly understood, as one of their doctrines; but on the contrary, have ever repudiated it both in theory and practice.

Resolved, That all differences between men respecting the being and action of God are theological and not religious.

Resolved, That the religious sentiment in man is a part and parcel of his own immortal nature—a constituent of the mental organization of every human being however degraded; that it imperiously demands our every day culture, and that its brightest manifestations are found where there is the greatest freedom of thought and expression.

Resolved, That we have unlimited confidence in the power of truth to combat error and overcome it; and that we therefore cordially invite all those who differ with us in opinion to meet with us to express their sentiments frankly and freely, in order that they may, if possible, dispel our darkness by their light—and that we will meet their efforts in a similar spirit of Christian reciprocity.

Resolved, That ignorance is the bane of human existence, leading its victims to a distrust of the power of God and the omnipotence of truth, to a jealousy of, and consequent hatred, toward their fellow men; therefore these Pharisee Doctors of Divinity who, unacquainted with us, and ignorant of our opinions, publicly malign our characters and denounce our belief, should not be the objects of our anger, but of our sympathy, and that our hearty prayer for them should be, "Father, forgive them, for they know not what they do."

Resolved, That each member of the human family must work out his own salvation by the free and active exercise of his own faculties; and that in our opinion a salaried, sectarian, creed-bound priesthood has a tendency to lead a majority of mankind to depend upon its dogmas and not their own individual efforts, and that such priesthood is therefore an obstacle instead of an aid to the intellectual, moral and religious progress of mankind.

Resolved, That it is proper we should make ourselves known to the world, as men and women determinately engaged in the cultivation of our immortal selfhoods, and in the great work of human reform, and that we should adopt some general cognomen indicative of our unity of purpose.

Whereas, There has for several years past existed in Pennsylvania a Society whose aim and object is kindred to our own, who without trammeling its members with sectarian creeds are striving like ourselves to live up to their highest light, and are now known by the name of "Progressive Friends"; and whereas that name is an unobjectionable indication of the sentiments we ardently cherish, therefore—

Resolved, That we cordially recommend its adoption.

Resolved, That we have an unwavering faith in the sure advent of "the good time coming;" in other words, in the certainty of the long-predicted millennial age, and that it must be produced by innumerable

changes in the existing opinions and practices of society, and that Whereas, Our present system of Education is radically defective, Resolved, That we recommend to the Progressive Friends everywhere at the earliest practicable period, to organize and endow Common Schools better adapted to the proper education and development of their youth.

HENRY P. KIRKALL, Sec'y of Gen. under these convictions we deem it our duty to listen to, and carefully investigate, every proposed reform.

## FACTS IN BALTIMORE.

FRIEND PARTRIDGE:

In response to your request for well-attested facts of spiritual presence and power, I send you the following occurrences of Sunday evening the 9th instant, as they transpired at the Baltimore circle.

We had been directed previously to sit on this occasion for physical manifestations. Accordingly, as is our custom, we turned off the light and took our seats around a large old fashioned mahogany dining-table, and weighing not less than sixty pounds. Four persons including the medium, Mr. J. B. Conklin, comprised our circle. We joined hands, with our arms resting upon the table, and in this position awaited the pleasure of the invisibles. We were not kept long in suspense when five raps were heard, as a call for the alphabet, and simultaneously therewith something like a small hand was laid upon my knee, and the words, "Father, that was I—WILLIE," were spelled out. The table was then raised clear from the floor, and in this position poised for a time, and then gently set down again. My leg was next seized on either side, as with a man's hand; and before I could speak of it, the others were grasped in like manner. One of the ladies was then seized by her dress, and drawn entirely under the table, her head only remaining above, and when I turned on the light and took hold of her to extricate her, I found some invisible power pulling against me. The light was again extinguished, and we joined hands as before, when the other lady was touched and grasped frequently, and once felt as if some person had taken a seat on her lap. Each in turn placed one hand under the table, and felt most palpably the contact of a large hand which seemed to move under the table with great velocity. It was once under the leg of Mr. Conklin's pants, passing slowly upward from the ankle to the knee, which it seized with a powerful grip. Our knees were quickly knocked together four or five times almost at the same instant, and it seemed to me that strong hands took hold of my knees, for I could plainly distinguish the thumb and fingers of the hands. Occasionally the touches would be very pleasant and soothing, as of some one patting and gently rubbing our limbs. The detonations were heard responding to all our exclamations, and the Spirits evidently had (as well as ourselves) a good time of it. Brief messages of love would occasionally be spelled out during the evening, interspersing the manifestation with assurances that angel friends were around and with us. Finally the alphabet was called for; and while Mr. C. was running over the letters, the sentence, "Good night, friends, all," was indicated by the pressure of a hand upon my knee to each letter. Thus ended the manifestations of the evening; and as all well-authenticated facts of this character are not common, to the testimony I have given will be added the confirmation of the other members of the circle.

WILLIAM M. LANING, CORDELIA HELMLING,  
J. B. CONKLIN, MARGARET LANING.

## INSANITY CURED.

MR. PARTRIDGE:

In answer to your call for facts relative to the treatment of Insanity by spiritual influence, I send you the following case:

I will give you a brief history of the facts connected with this case, so that you can the better form your conclusions. In the spring of 1856 I was called to visit a man who had been suffering from mental derangement for several months. He had been under medical treatment without benefit up to that time. His place of residence was New Brunswick, but he was on a visit to his brother residing about twenty-five miles from St. Paul. His general health had not been good for about five years.

After remaining a few days at his brother's he commenced reading, and devoted his whole time for about two months to reading the Scriptures, during which time his health had waned, and he became impressed that he had committed the unpardonable sin, and that God had sent upon him a plague as a punishment for his sins, and also that the whole world was to be destroyed through him, which fact was known by all, and every person was endeavoring to kill him, in order to arrest the evil. He had confined himself to his room, and refused the admission of any one (except the family) supposing their object was his destruction.

When I found him he was in bed with his head covered. It was with reluctance that he allowed me to place my hand upon his head, and when I did so I found him trembling with fear. On testing his organic condition, I found a morbid action of the liver, kidneys and spleen, with slight congestion of the brain, accompanied by general debility. I said nothing to the patient at the time, as I saw that he was not in a condition to appreciate anything I might say. After magnetizing him for about half an hour, the brain assumed a more healthy action. I then determined upon visiting a friend some six miles beyond, and seeing my patient in the morning. He then asked me if I thought there was any prospect of recovery, to which I answered in the affirmative, it being the first indication of sanity for several weeks.

On my return the next day, I was informed that soon after I left the day before, the young man got up and dressed himself and came with the family to the dinner-table, and was quite cheerful; and at that time was walking out. I found him a short distance from the house, in conversation with some laborers. On seeing me he recognized me, and

walked with me to the house, where I again examined him and found a healthy organic action. I remained with him one hour, and conversed with him freely relative to his disease and condition, and described to him his symptoms from time to time, for some time back, all of which he recognized. I then informed him that I thought he would get along without further aid from me; but he insisted upon my visiting him once more, so strongly that I consented to do so the next week. I accordingly visited him one week later, and found that he had improved very rapidly. As before, I left him and returned the next morning, making in all four visits. Three weeks from that time he returned to his friends in good health. When last I heard from him, one year later, he was in good spirits, and had never shown symptoms of mental derangement since his recovery.

That you may more clearly understand my mode of treatment, I would refer you to my communication in the SPIRITUAL TELEGRAPH of Jan. 7, 1857, over the signature of "Lagrange;" also my communication dated April 11, in the TELEGRAPH. I would also call your attention to the case therein mentioned, in which you will observe that the patient was not entirely healed at the time he left me. The subject of that communication is now a resident of this place; his limbs are all perfectly healed, and he is able to walk about; his hand is so perfectly restored that no person can determine which is the hand that was frozen. I have almost entirely abandoned the use of medicine, and depend upon my Spirit aid.

Yours, truly, R. POST.

## A SPIRIT FUNERAL.

WATERTOWN, July 18, 1857.

BROTHER PARTRIDGE:

The Spirit of our daughter Cornelia was separated from its earthly tenement on Wednesday morning, the 6th of May, and soared aloft to meet its father, God. If the circumstances of my child's life and birth into the Spirit-world will be of interest to the readers of the TELEGRAPH, I will give them. She was a diseased child from her birth. She could only see with one eye, and that imperfectly, and her hearing was also badly affected. With these infirmities she could not have the advantages of a regular education. She only went to school a part of two quarters, and that at the early age of eight years. When about fifteen years old, she was developed as a medium for spiritual intercourse. She could write fluently, as fast as two good penmen could copy. She never wrote a word only when under this influence. She would write as well in the dark as in the light, which is a test to us, perhaps not to your readers.

About half an hour before she entered her new home, while we were all watching to see her dear Spirit separate from its material coil, she seemed to reach up over her head, and try to take hold of something. I told my family I thought she saw the Spirits about her, as I fully felt their presence. In a short time she left us, but not forever. No, in a few short hours she came attended by a friend, who told us of her whereabouts. She says: "Tell my parents that a short time before my Spirit took its upward course, my Spirit friends showed me a beautiful wreath of flowers, which attracted my attention, and that I raised my hand to catch it." This was a great satisfaction to us.

Mrs. Mayo, the medium, was controlled to come to our residence at this time. She is a healing and speaking medium, and through her the Spirit of Oliver Wilcox spoke to us, and said our daughter was with him, and that he would aid her in arranging her own funeral. He did so; told how she should be arrayed for the coffin; selected the pine, the myrtle, etc., to adorn her with, together with a white rose, and gave us the language of the flowers. He said he would speak at the funeral himself, from these words, "Blessed are the pure in heart, for they shall see God."

He spoke at the funeral through Henry Stoddard, an excellent trance speaking medium, to a full house of intelligent people, who assembled at an early hour to pay the last tribute of respect to our dear child, and mingle their kind sympathies with ours. O time never to be forgotten! This was the first spiritual funeral ever held in Jefferson county. We were willing to submit to spiritual direction on this occasion. The Spirits spoke most beautifully to us all; pointed us to a glorious future, and told us of the beauty and harmony of the Spirit land.

I would be glad to give you more of the particulars of the funeral service, but it would make too lengthy an article; and now, Brother P., our faith is so strong that we feel that our daughter is surely living on a glorious plane above, where she will progress onward and upward, till she reaches those celestial regions themselves, there to bask in the sunlight of God's blessedness and truth forever. And however much we loved her here, we know her earthly suffering is over, and we don't mourn as those without hope, for she yet lives and communicates with us.

MR. AND MRS. O. D. VAN HORNER.

## RAY OF LIGHT FROM THE SPIRITUAL SUN.

WATKINS, N. Y., July 30, 1857.

FRIEND PARTRIDGE:

We have just had the satisfaction of listening to some spiritual lectures through the mediumship of Henry A. Johnson, not yet sixteen years of age, who resides in Prattsburgh, Steuben county, N. Y. At his lecture in this village, July 29th ult., his audience consisted principally of some of the best educated and most intelligent minds of this community, and who, therefore, were well calculated to judge of true oratory and eloquence, and also of true science, and depth and beauty of language, and originality of thought and conception—to all of which we heard many of them, after the lecture, bear the most unqualified and earnest testimony. One aged gentleman present, an old graduate of Yale College at New Haven, much respected and esteemed

for his learning and scientific acquirements, remarked that in the whole course of his life he had never heard from any pulpit or speaker anything to compare with young Johnson's lecture, either in point of eloquence, sublimity of language or depth of theological research; and though for the last thirty years of his life he had been after the straightest sect a Presbyterian, he was constrained to acknowledge and joyfully receive this phenomenon as supermundane or spiritual, as it claimed to be. He has cast aside the old worn out mantle of sectarianism, and is rejoicing in the soul-cheering light and freedom of the new and heaven-born philosophy; and as he remarked to me, his soul seemed full of the spirit of thanksgiving, praise and prayer.

So shines the light of this new born day or era; its invigorating rays are penetrating and revivifying the germs of life hidden and cramped hitherto within the narrow compass and hard shell of sectarian dogmas and iron bound bigotry. It seems strange to many, and strikes the minds of the devotees of the old theology, that this light from the Spirit spheres should reach the darkened mind of humanity through such channels of youth and inexperience, instead of through the worldly wise manufactured to hand at the so called divinity schools and universities. It grieves them, and they write in self-inflicted agony, to see that in these days God is making use of, and hath in many cases chosen, "the foolish (in their estimation) things of the world to confound the wise, and weak ones to confound the mighty."

There seems to be a general waking up to the subject throughout all this region—at least the opposition is much less clamorous. The medium above spoken of, H. A. Johnson, is now on a lecturing tour to the south counties of this State, and will probably pass through some portions of Pennsylvania, New Jersey, Connecticut and Massachusetts before his return.

E. W. LEWIS.

## LETTER FROM MR. TUTTLE.

NORTHAMPTON, MASS., August 13, 1857.

BRO. PARTRIDGE:

Since we gave you our last report of doings in the lecturing field, we have passed eastward, lecturing at Buffalo, Syracuse, Utica, Saratoga Springs, Balston Spa, Glenn's Falls, and several smaller places about Rutland, Vt., and Bellows Falls, and this evening at Northampton, passing on our way to Boston. We find the cause progressing in all the above named places. At Saratoga we found the cause advanced since a year ago; and many good and determined friends who desire to see it attain to its deserved standing. The meetings there were well attended and encouraging, and they desire to have lecturers come there; also to Balston Spa and Glenn's Falls. These places are in a fine spiritual condition, and it would be well for lecturers to make those places a call when passing along.

We learned of a remarkable case of healing by a medium, Mr. Mabbitt of Mechanicsville, of wonderful powers and success. The case was that of a young lady, Miss Waring, of the town of Milton, near Balston Spa. The lady had been diseased for fourteen years, most of the time under the treatment of their old school physician, but to no purpose, and for four months she had not stepped, and could not step a foot on the floor. Her jaws were set, and the cords of her feet were rigid and immovable. Thus she had been for months before Mr. Mabbitt was called, and then called against her wishes as she and the family expected her to soon die. She was raising a quart of phlegm daily, and had to take her food between her teeth in liquids. The second and third visits made by Mr. Mabbitt caused the raising of phlegm to cease entirely, her jaw to move, the cords of her feet to relax, and to regain their use, and soon she was able to walk about, and in the short time of two or three months she was entirely restored, and has remained cured and in good health ever since. They all look upon her as one raised from the dead, and a happier creature, and one stronger in the spiritual faith, can not be found, as also are her friends. All the family now are firm Spiritualists, having till this occurrence been Baptists, and the lady, now a healing medium herself, was developed at the same time that she was healed. The case was a remarkable one, and ought to have been reported before. It is such a case as should convince all persons about the parties, were their minds capable of comprehending it; and this is only one out of hundreds of similar cases that we hear of wherever we go.

If the whole world could know and see one half of what has taken place the last year, it could not resist or reject. But a small part of the people are so favored as to witness what does take place. We should like to make mention of many other cases and demonstrations, but time will not permit it. We hope to be in your city in the fore part of September, and my wife (Mrs. C. M. Tuttle) may speak to you. Yours for the truth and humanity,

M. H. TUTTLE.

## SIR JOHN FRANKLIN.

Observing by the public papers that another vessel had sailed in search of Sir John, it calls to my mind that a Spirit, purporting to be that of Robert Burns, the poet, influenced the medium of the central circle of Caracas, who called for a map, and said that Sir John Franklin was living, with seventeen of his companions; that they were like the wild beasts of the forest, subsisting on birds; that his vessels got into a strong current, setting to the North, and were drawn into a lake or strait, and that they could not extricate themselves owing to the force of the current; that they might and would be discovered; that a small steamer or sailing vessel should be dispatched, so that it could be hedged or warped back against the current. A pencil was called for, when the medium, under Spirit influence, made a drawing of the passage way, which, as far as I now recollect, was a little to the northwest of Greenland, and I think the figures 77 and 78 were marked, denoting the longitude. As the journal of the proceedings of the circle is in Caracas, as written by myself, I only speak from memory, and can not vouch for the truth of the communication made to us, but can not conceive any object a Spirit could have in making such a communication, unless it were founded in truth.

s. d.

NEW YORK, August 1, 1857.

## Interesting Miscellany.

## PRAYER.

Prayer is the incense of the soul,  
The odor of the flower;  
And rises as the waters roll  
To God's controlling power!  
Within the soul there would not be  
This infinite desire  
To whisper thoughts in prayer to thee,  
Hadst thou not lit the fire.  
  
Prayer is the spirit speaking truth  
To thee, whose love divine  
Steals gently down like dew to soothe,  
Or like the sunbeams shine;  
For in the humblest soul that lives,  
As in the lowliest flower,  
The dew drop back his image gives,  
The soul reflects his power!  
  
At night when all is hushed and still,  
And even soft echo sleeps,  
A still small voice doth o'er me thrill,  
And to each heart-throb leaps;  
It is the spirit pulse that beats  
Forever, deep and true:  
The atom with its Author meets,  
As sun-light greets the dew.

**ANTECEDENTS OF THE MODERN PROPHETS.**—Both Brigham Young and Heber C. Kimball are New Yorkers. Brigham lived near the line dividing Ontario and Monroe counties, in the town of Victor, at the time he became a Mormon. He had always manifested a proclivity to religious fanaticism, or rather he was a lazy rascal, good for nothing except to howl at a camp meeting. He lived in a log shanty, with a dilapidated, patient, suffering wife, surrounded by a host of tow-headed children. Occasionally he made up a lot of axe-helves and traded them off for sugar and tea; in either fits of industry he would do a day's work in the hay field for a neighbor, hoe the potatoes in his own little patch, or pound clothes for his wife on a washing day. But his special mission was to go to camp-meetings and revivals where he managed to get his daily bread out of the more wealthy brethren, in consideration of theunction with which he shouted "ga-lo-rah!" On such occasions, Brigham took no thought of the morrow, but cheerfully putting on his old wool hat, would leave his family without flour in the barrel or wood at the door, and telling his wife that the "Lord would provide," he would put off for a week's absence. Poor Mrs. Brigham managed, by borrowing from her neighbors with small hope of paying, chopped the wood herself, and with an old sunbonnet (Navarino style), went to the spring after water, thoroughly convinced that her lot was not of the easiest, that her husband was, to use the Western expression, an "orinary fellow," in which sentiment all who knew him joined. People were getting very tired of Brigham, when Mormonism turned up. He was just the man for the religion, and the religion seemed expressly adapted to him. He became an exertor, held neighborhood meetings, rant and howled his doctrines into the minds of others as weak as himself, and finally went West with the rest of them, where he has developed his powers until the poor miserable rustic loafer is Governor of a Territory, and the chief prophet of a great religious sect. He has just the mixture of shrewdness and folly which is required for success in fanaticism or quackery. A wiser man could not hold his place. A man must be half a fool and half a knave to be a successful quack. Heber C. Kimball was a man of more respectability. He was born a fanatic, and if he were not a Mormon, would be something just like it. In his church—he was a Baptist originally—he was one of those pestilent fellows who want resolutions passed at church meetings withholding fellowship from somebody else, and insist on having a political codicil added to the Bible. We believe he had some property. He has much more talent than Brigham Young, but is inferior to him in the elements of quackery. He has very respectable relatives, now living in the part of Monroe county from which he started.—*Buffalo Commercial Advertiser.*

**WHERE DOES THE DAY BEGIN?**—At whatever period use may have determined a day's commencement, whether from sunset or sunrise, from twelve at midnight or twelve at noon, the week day (Sunday, Monday, etc.) commences earliest in the east, where the sun rises, and latest in the west, in the direction of his setting. Sunday at London begins, in any such conventional mode of reckoning, always one hour earlier than for instance, on the east coast of Iceland, on a meridian fifteen degrees west of London. So also when it is noon in London, it is six o'clock in the evening at Calcutta, and six in the morning of the same day at New Orleans, because these places are 180 degrees apart, and London is intermediate, being 90 degrees distant from both. The result then is that Monday at Bornholm begins whilst it is still Sunday at London, and this discrepancy lasts one hour. At Calcutta, Monday begins six hours earlier than at London, and has already advanced twelve hours in Calcutta before the day has commenced in New Orleans. The commencement of the day is therefore on no fixed spot, like the zero of longitude or latitude, but varies with every meridian. Were the diurnal motion of the earth suspended indefinitely, the day would be of definite duration, and would be assignable to fixed points of the earth's surface, as would be the night also.

**WIDOWS IN WEEDS.**—The Nashua *Oasis* is discussing the time widows should retain their morning apparel. The decision reached is rather sensible, viz., until she gets another husband. Our cotemporary remarks, with truth: "We notice, however, that widows retain their mourning habiliments through a much longer period of time than nature usually allows for the existence of widowed grief. We suspect that when grief retires, in the case of widows, taste steps in, and demands the retention of the pensive habiliments, as a matter of attraction and grace. The drapery of morning does indeed become a woman. It is one of the sources of the proverbial witchery of widows. It tones in well with that subdued grace of look and manner which are common to young widows, and which makes them the most fascinating of woman-kind. They have an air of delicate sentiment about them, whose influence falls with a peculiar magnetic power upon the rugged sex. It was the sense of this power which led that shrewd and experienced philosopher, Mr. Samuel Weller, Sen., to caution his son and heir, young Sam, to beware of young widows, of which caution everybody has heard."

The question has been asked why it is considered impolite for gentlemen to go into the presence of ladies in their shirt sleeves, while it is considered in every way correct for the ladies themselves to appear before gentlemen without any sleeves at all.

## CURIOS FACTS OF NATURAL HISTORY.

A single house-fly produces in one season 20,000,320. Some female spiders produce nearly 2,000 eggs. Dr. Bright published a case of an egg producing an insect 80 years after it must have been laid.

A wasp's nest usually contains 15,000 or 16,000 cells. There are six or seven generations of goats in a summer, and each lays 250 eggs.

There are about 9,000 cells in a square foot of honey-comb. 5,000 bees weigh a pound.

A swarm of bees contains from 10,000 to 20,000 in a natural state, and from 30,000 to 40,000 in a hive.

The bones of birds are hollow, and filled with air instead of marrow.

A cow eats 100 pounds of green food every 24 hours, and yields five quarts or 10 pounds of milk.

Fish are common in the seas of Surinam with four eyes—two of them on horns which grow on the top of their heads.

Two thousand nine hundred silk worms produce one pound of silk; but it would require 27,000 spiders, all females, to produce one pound of web.

Capt. Beaufort saw near Smyrna, in 1841, a cloud of locusts 46 miles long and 300 yards deep, containing, as he calculated, 169 billions.

Lewenhoeck reckoned 17,000 divisions in the cornea (outer coat of the eye) of a butterfly, each one of which, he thought, possessed a crystalline lens. Spiders, etc., are similarly provided for.

The spring of a watch weighs 0.15 of a grain; a pound of iron makes 50,000. The pound of steel cost 2d; a single spring 2d; so that 50,000 produces £416.

Spiders have four papas for spinning their threads, each pap having 1,000 holes; and the fine web itself is the union of 4,000 threads. No spider spins more than four webs and when the fourth is destroyed they seize on the webs of others.

A queen-bee will lay 200 eggs daily for 50 or 60 days, and the eggs are hatched in three days. A single queen-bee has been stated to produce 100,000 bees in a season.

River water contains about 28 grains of solid matter to every cubic foot. Hence such a river as the Rhine carries to the sea every day 145,980 cubic feet of sand or stone.

Few insects live more than a year in their perfect state. Their first state is the egg, then the caterpillar, then the chrysalis or pupa, and finally the procreative form. But in these changes there are infinite degrees and varieties of transition, all of which constitute the pleasing and very instructive study of Entomology.

**A FAST STORY.**—An Englishman was bragging of the speed on English Railroads to a Yankee traveler seated at his side in one of the cars of a "fast train" in England. The engine bell was rung as the train neared a station. It suggested to the Yankee an opportunity of "taking down his companion a peg or two." "What noise is that?" innocently inquired the Yankee. "We are approaching a town," said the Englishman. "They have to commence ringing about ten miles before they get to a station, or else the train would run by it before the bell could be heard! Wonderful, isn't it? I suppose they haven't invented bells in America yet?" "Why yes," replied the Yankee, "we've got bells, but can't use them on our railroads. We run so darn fast that the train always keeps ahead of the sound. No use whatever; the sound never reaches the village till after the trains get by." "Indeed!" exclaimed the Englishman. "Fact" said the Yankee; "had to give up bells. Then we tried steam-whistles, but they wouldn't answer either. I was on a locomotive when the whistle was tried. We were going at a tremendous rate—hurricane were nowhere—and I had to hold my hair on. We saw a two-horse wagon crossing the track, about five miles ahead, and the engineer let the whistle on, screeching like a trooper. It screamed awfully, but it wasn't no use. The next thing I knew, I was picking myself out of a pond by the roadside, amid the fragments of the locomotive, dead horses, broken wagon, dead engineer, lying beside me. Just then the whistle came along, mixed up with some frightful oaths that I had heard the engineer use when he first saw the horses. Poor fellow! he was dead before his voice got to him. After that we tried lights, supposing these would travel faster than sound. We got some so powerful that the chickens woke up all along the road when we came by, supposing it to be morning. But the locomotive kept ahead of it still, and was in the darkness, with the light close on behind it. The inhabitants petitioned against it; they couldn't sleep with so much light in the night time. Finally, we had to station electric telegraphs along the road with signal men to telegraph when the train was in sight; and I have heard that some of the fast trains beat the lightning fifteen minutes every forty miles. But I can't say as that is true—the rest I know to be so."

**A DUTCHMAN.**—A facetious gentleman, traveling in the country, on arriving at his lodging-place in the evening, was met by the ostler, whom he thus addressed: "Boy, extricate that quadruped from the vehicle, stabulate him, devote him an adequate supply of nutritious aliment, and, when the Aurora of morn shall again illumine the oriental horizon, I will reward you with a pecuniary compensation for your amiable hospitality." The boy, not understanding a word, ran into the house, saying: "Master, here's a Dutchman wants to see you."

**LOOKING GUILTY.**—Nothing can be more absurd than the idea that "looking guilty" proves guilt. An honest man charged with crime, is much more likely to blush at the accusation than the real offender, who is generally prepared for the event, and has his face ready made for the occasion. The very thought of being suspected of anything criminal will bring the blood to an innocent man's cheeks, in nine cases out of ten. The most "guilty looking" person we ever saw was a man arrested for stealing a horse—which turned out to be his own property.

**A SHORT ESSAY ON WOMEN.**—"Beauties generally die old maids. They set such value on themselves, that they don't find a purchaser until the market is closed. Out of a dozen beauties who have come out within the last eighteen years, eleven are still single. They spend their days in working green dogs on yellow wool, while their evenings are devoted to low spirits and French novels."

**CURE FOR WHOOPING COUGH.**—Dr. Alexander, of Atlanta, Georgia, communicates to the editor of the *National Intelligencer* an important fact. There has been a small-pox panic there, and Dr. A. says he has vaccinated over two hundred children, and that he has found vaccination a certain and speedy cure for the whooping cough. This observation, if it is founded on a principle or a fact, deserves the attention of medical men.

**A NEW KIND OF COMMUNION WINE.**—Mushroom catsup was by mistake administered at the Sacrament, instead of the customary Tent wine, at a village near Sherburne, Canada, a few days since. The substitution caused considerable consternation, as the nature of the draught was not immediately discovered; and it began to be whispered that the wine was poisoned.

**POPULAR LIES.**—Lies of action are blood relation to lies of speech, and oral lies constitute a small share of the falsehood in the world. There are lies of fashion; lies of padding and lies of whiteness; lies of the first water in diamonds of paste, and unblushing blushes of lies to which a shower would give quite a different complexion; the politeness lies, who, like a circus rider strides two horses at once; the coquette lie, who like a professor of legerdemain, keeps six plates dancing at a time; lies sandwiched between bargains; lies in ivory behind republican coaches, in all the pomp of gold band and buttons; lies of red tape and sealing wax; lies from the cannon's mouth; lies in the name of glorious principles that might make dead heroes clatter in their graves; Malakoffs of lies, standing upon sacred dust, and lifting their audacious pinnacles in the light of eternal heaven! Need we say what an uncouth, slavish vanity is that which will not let a man appear as he really is, but makes him afraid of the world and himself, and so keeps him perpetually at work with subterfuges and shame. He is dissatisfied with Nature's charter, and issues false stock. O, how much better for himself and the world, for man to be brave and true, what God and unavoidable circumstances have made him—to come out and dare say I am poor, of humble occupation, or don't know much! What a curse this ingenuousness would be for social rotteness and financial earthquakes. How much sweeter and purer these actual rills of capacity and possession than this great brackish river of pretension, blown with bubbles, and evaporating gas—how much better than this splendid misery, these racks and thumb-screws that belong to the inquisition of fashion, and thousands of shabby things, the shabbiest of all beings, those too proud to seem just what they are.—*Rev. E. H. Chapin.*

**WHY MOUNTAINS ARE COLD.**—It is a curious scientific fact that the atoms of air as we ascend, are at greater distances from each other. If the distance between any two atoms is diminished, they give out heat, or render it sensible; whereas if the distance between them be increased, they store it away. The upper strata are sensibly colder than the lower, not because the atoms have less heat, but because the heat is diffused through a larger space when the atoms are further apart. One pound of air at the level of the sea, within the tropics, may be said to contain no more heat than the same weight at the top of the highest mountain, perpetually covered with snow. It is for this reason that the same wind which is warm in the valley, becomes colder as it ascends the sides of the mountain. The diminishing pressure allows the air to expand and store away its heat. It is, therefore, not the snow on the top of the mountains which cools the air, but it is the rarity of the air which keeps the snow itself from melting. As a general law, the decrease of temperature amounts to one degree Fahrenheit, for every three hundred feet in perpendicular height.

**THE BEARDED BOY.**—A boy named Arnold Mockritz, aged three and a half years, a native of Prussia, died suddenly last week at 129 Lewis street. He was remarkable for his physical developments, having a long beard and heavy hair upon his body. He has for some time been on exhibition in the Bowery. An inquest was held, in which Dr. Hanlan testified that "deceased measured thirty-three inches around the abdomen, twenty-seven inches around the chest; around the head twenty-one inches. He was thirty-six inches high, sixteen inches around the thigh, and weighed about ninety-seven pounds. It is stated that he would drink four gallons of fluid in twenty-four hours. His body was covered with black hair, being more profuse around the shoulder." The following verdict was rendered by the jury: "That the said Arnold Mockritz came to his death by congestion of the brain from distension of the stomach."

**"NOT ALL OF LIFE TO LIVE."**—The mere lapse of years is not life. To eat, drink and sleep; to be exposed to darkness and light; to pass around in the mill of habit, and turn the mill of wealth; to make reason our book-keeper, and thought an implement of trade; this is not life! In all this but a poor fraction of the unconsciousness of humanity is awakened and the sanctities still slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence; the laugh of mirth which vibrates through the heart—the tear which refreshes the dry waste within—the music that brings childhood back—the prayer that calls the future near, the death which starries us with mystery—the hardship which forces us to struggle—the anxiety that ends in trust—are the true nourishments that end in being.—*Chalmers.*

**PACK YOUR THOUGHTS.**—Do not assume that because you have something important to communicate, it is necessary to write a long article. A tremendous thought may be packed into a small compass—made as solid as a cannon-ball, and like the projectile, eat all down before it. Short articles are generally more effective, find more readers and are more widely copied than long ones. *Pack your thoughts closely together*, and though your article may be brief it will have weight and will be more likely to make an impression. "Ye who write for this busy age," says a late writer, "speak quick; use short sentences; never stop the reader with a long or ambiguous word; but let the stream of thought flow right on, and men will drink it like water.—*How to Write.*

**PROGRESSIVE ISRAELITES.**—The very atmosphere of our country seems to be fatal to old fogyism. Even the worn out creeds and systems of the old world when transplanted hither, begin to show signs of life, and to send out shoots in new directions. Catholicism here is not what it is in Europe. Even that most conservative of all people, the Jews, feel the liberalizing influence of our institutions. In New York there is quite a split among them; the progressives have pens, an organ, a choir and ladies in the synagogue, after the Christian fashion—while the old school chant, as of old, with their hats on, and keep the women-kind isolated in the gallery. The progressives will carry the day, and the ancient worship will be modernized.

**A STOUT-HEARTED WOMAN.**—On one occasion, all the able-bodied men in Eastern Massachusetts had been summoned to Rhode Island, to defend Providence and Newport against an anticipated attack of the English. It was the planting season, and the year's crop was imperiled by their protracted absence. The pastor of one of the country churches, riding up to a farm house one day, designating to pay a parochial visit, was met at the gate by a sturdy matron, equipped in her husband's breeches, frock and boots, with a hat on her head, and a whip in her hand. Not far off stood the oxen yoked to a plow. "My good woman," said the astonished minister, "what does all this mean?" "Mean?" she answered, with a stamp of the heel and a crack of the whip, "Lord North says we shan't plant, but I swear we *will!*"

**BORING MACHINE.**—The Greenfield *Gazette* says, "The new tunnel borer has been placed upon the track of the Hoosac mountain. The engine is about 150 horse power, with two immense boilers. It is expected the machine will be ready to operate in a short time."

It is said that bleeding a partially blind horse at the nose will restore him to sight; so much for the horses. To open a man's eyes you must bleed him at the pocket.

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